

The BOSTONIAN EBENEZER.

SOME
Historical Remarks,
On the State of

Boston,

The Chief Town of New-England,
and of the English AMERICA.

With Some,

Agreeable Methods,

FOR

Preserving and Promoting, the Good
State of THAT, as well as any
other Town, in the like Circumstances.

Humbly Offer'd, By a Native of Boston.

Ezek. 48. 35. The Name of the City from that
Day shall be, THE LORD IS THERE.

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Samuel Phillips, At the Brick Shop. 1698.

+

Mrs John A. Lewis
(18131).

June 2/9.



Urbs Metropolis, ut sit
maximæ Auctoritatis, consti-
tuatur præcipuum pietatis
Exemplum et Sacrarium.

Aphor. Polit





The HISTORY of BOSTON,
Related and Improved.

At Boston Lecture 7. d. 2. m. 1698.

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Remarkable and Memorable, was
the Time, when an *Army* of
Terrible *Destroyers* was coming
against one of the *Chief Towns*,
the Land of *Israel*. God Rescued the
Town from the Irresistible Fury and Ap-
proach of those *Destroyers*, by an Immedi-
ate Hand of Heaven upon them. Upon
that Miraculous Rescue of the *Town*, and
the whole Country whose Fate was
much enwrapped in it, there follow'd,
that Action of the Prophet SAMUEL,
which is this Day, to be, with some Imita-
tion Repeated, in the midst of thee, O
BOSTON, *Thou Helped of the Lord*.



I SAM. VII. 12.

*Then SAMUEL took a Stone, and
it up, ----- and called the Name of
Ebenezer, saying, Hitherto the Lo
bath Helped us.*

THE Thankful Servants
God, have used sometime
to Erect Monuments
Stone, as dureable Tokens
of their Thankfulness
God, for Mercies Received in the place
thus distinguished. *Jacob* did so; *Joshua*
did so; and *Samuel* did so; but the
so did it, as to keep clear of the Tran
gression forbidden, in Lev. 26 1. *Ye sha
not set up an Image of Stone in your Land
for to Bow down unto it.*

The Stone Erected by *Samuel*, with the
Name of *Ebenezer*, which is as much as
say, *A Stone of Help*; I know not whether
any Thing might be Writt upon it: but

sure, there is one thing to be now
 ad upon it, by our selves, in the Text
 ere we find it : Namely, thus much,
That a People whom the God of Heaven
h Remarkably Helped, in their Distresses,
e, and sht Greatly and Gratefully to acknowledge,
me of hat Help of Heaven they have Received.
 Now, 'tis not my Design to lay the
 ene of my Discourse, as far off as *Bethbar,*
 e place where *Samuel* set up his *Ebenzer.*
 am immediately to Transfer it into the
 vants eart of *Boston*, a place where the *Remar-*
 metime ble Help Received from Heaven, by the
 nents eople, does loudly call for an *Ebenzer.*
 Token I do not ask you, to change the
 ulness ame of the Town, into that of *Help-*
 he place one, as there is a Town in England of
Joshua at Name, which may seem the English,
 ut they *Ebenzer* ; But my Sermon shall be
 e Trans is Day, your *Ebenzer*, if you will with
 Ye shal Favourable, and a Profitable Attention
 Land entertain it. May the Lord Jesus Christ,
 ecept me, and Assist me now, to Glorify
 with the *im*, in the Town, where I drew my First
 ch as nful Breath ; A Town, whereto I am un-
 whet, r Great Obligations, for the Precious
 : but pportunities to Glorify Him, which I have
 A 3 quietly.

quietly and publicly enjoy'd therein, for
Near Eighteen years together. O my Lord
God, Remember me, I pray thee, and Streng-
then me this once, to speak from thee, unto
thy People!

And now, Sirs, That I may set up an
EBENEZER among you, there are these
Things to be Inculcated.

I. Let us Thankfully, and Agreeably, and
Particularly, Acknowledge What Help we
have Received from the God of Heaven,
in the years that have Rolled over us.
While the Blessed Apostle Paul, was, as it
should seem, yet short of being Threescore
years old, how affectionately did he set up
an Ebenezer, with an Acknowledgment
in Act. 26. 22. Having obtained Help of
God, I continue to This Day! Our Town
is now Threescore and Eight years old; and
certainly 'tis Time for us, with all possible
affection, to set up our Ebenezer, saying
Having obtained Help from God, the Town
is continued, until almost the Age of man is
passed over it! The Town hath indeed
Three Elder Sisters in this Colony; but
hath Wonderfully Outgrown them all; and

in, forer Mother, old *Boston*, in *England* also ;
 ny Lord *Sea*, within a Few years, after the first-
 Streng-ettlement, it grew to be, *The Metro-*
 ee, unto *polis* of the whole *English America*.
 little was *This* Expected, by them that
 up an first-Settled the Town, when, for a while,
 e these *Boston*, was proverbially called, *Lost*
Town, for the mean and sad Circumstan-
 ces of it. But, *O Boston*, it is because thou
 bly, and hast Obtained Help from God; even from
 elp we he Lord Jesus Christ, who, for the sake
 Heaven of His Gospel, Preached and once prized
 ver us here, undertook thy Patronage. When
 as, as i the World and the Church of God, had
 bree score *seen Twenty six* Generations, a Psalm was
 e set up Composed, wherein that Note occurs with
 gment *Twenty six* Repetitions; *His Mercy endu-*
Help oseth for ever. Truly, there ha's not one
 Town year passed over this Town, *Ab Urbe Con-*
d; and *ita*, upon the Story whereof, we might
 possible not make that Note, our *Ebenezer*; *His*
 saying *Mercy endureth for ever*. It ha's been a
 he Town Town of Great Experiences. There have
 man been several years, wherein the Terrible
 indeed, *ainne*, hath Terribly Stared the Town
 but in the Face: We have been brought some-
 ill; and imes unto the *Lost Meat* in the Barrel;
 he We

We have cryed out, with the Disciples,
We have not Loaves enough to feed a Tenth
part of us ! But the fear'd Famine ha's
 alwayes been kept off ; alwayes, we have
 had Seasonable and Sufficient Supplyes,
 after a Surprising manner sent in unto us :
 Let the *Three last years* in this thing most
 Eminently Proclame the Goodness of our
 Heavenly *Shepherd and Feeder*. This ha's
 been the *Help* of our God ; *Because His*
Mercy endureth for ever ! The *Angels of*
Death, have often Shot the *Arrows of*
Death, into the midst of the Town ; The
Small Pox, ha's especially *four Times*,
 been a *Great Plague* upon us : How often
 have there been Bills desiring Prayers, for
 more than an Hundred Sick, on one Day
 in one of our Assemblies ? In *One Twelve*.
Month, about one *Thousand* of our Neigh-
 bours, have one way or other been carried
 unto their long Home : And, yet we are
 after all, many more than *Seven Thousand*
 Souls of us, at this Hour, Living on the Spot.
 Why is not, a, *Lord*, have *Mercy* upon us,
 written on the Doors of our Abandon'd
 Habitations ? This hath been the *Help* of
 our God ; *Because His Mercy endureth for ever.*
 Never

ciples, never was any Town under the Cope of
 Tent Heaven, more liable to be laid in *Wrecks*,
 ha's either through the *Carelessness*, or through
 have the *Wickedness*, of them that Sleep in it.
 plyes, That such a *Combustible Heap*, of Contigu-
 o us : us Houses, yet Stands, it may be called, A
 most *standing Miracle* ; It is not, because the
 of our *Watch-man keeps the City* : Perhaps there
 s ha's may be too much cause of *Reflection* in
 e His hat thing, and of *Inspection* too ; No, It
 els of from thy *Watchful Protection*, O Thou keep-
 vs of of Boston, who neither *Slumbers nor Sleeps*.
 The Ten Times ha's the *Fire* made *Notable*
 nies, *ruines* among us, and our *Good Servant*
 otten een almost our *Master* : But the *Ruines*
 s, for ave mostly and quickly been *Rebuilt*.
 e Day suppose, That many more than a *Thou-*
 velve-nd Houses are to be seen, on this little
 leigh-iece of Ground, all fill'd with the un-
 rriedeserved Favours of God. Whence this
 ve are reservation ? This hath been the *Help* of
 us, and ar God ; Because *His Mercy endureth for*
 Spot. ver ! But if ever this Town saw a Year
 on us, *Salvations*, transcendently such was the
 don'd last Year unto us. A *Formidable French*
 elp of quadron, hath not Shot one Bomb, into
 e ever. the midst of thee, O thou *Munition of Rocks* ;
 Never Our.

Our Streets have not Run with Blood, & Gore, and horribly Devouring Flames have not Raged upon our Substance Those are Ignorant, and Unthinking, and Unthankful men, who do not own, that we have narrowly Escaped as dreadful Things, as Carthage, or Newfoundland have Suffered. I am sure, our more considerate Friends beyond Sea, were very Suspicious, and well nigh Despairing, That Victorious Enemies had swallow'd up the Town. But thy Soul is Escaped, O Boston as a Bird out of the Snare of the Fowlers Or, if you will be Insensible of This, Ye Vain men, yet be sensible, That an English Squadron, hath not brought among us, the Tremendous Pestilence, under which a Neighbouring Plantation, hath undergone prodigious Desolations. Boston, 'Tis a marvellous Thing, a Plague has not Laid thee Desolate! Our Deliverance from our Friends, has been as full of Astonishing Mercy, as our Deliverance from our Foes We read of a certain City, in Isa. 19. 18 called, *The City of Destruction*. Why so some say, Because Delivered from Destruction. If that be so, Then hast thou been

City of Destruction : Or, I will rather
 y, A City of Salvation : And this, by the
 help of God ; Because His Mercy Endureth
 for ever. Shall I go on ? I will. We
 have not had the Bread of Adversity and
 the Water of Affliction, Like many other
 places. But yet, all this while, Our Eyes
 have seen our Teachers. Here are several
 Golden Candlesticks in the Town. Shining
 and Burning Lights, have Illuminated them.
 There are gone to Shine in an Higher Orb,
 even Divines that were once the Stars
 of this Town, in the Pastoral Charge of
 ; besides many others, that for some
 Years gave us transient Influences. Church-
 flourishing with much Love, and Peace
 and many Comforts of the Holy Spirit, have
 hitherto been our greatest Glory. I wish,
 that some sad Eclipse do not come e're
 long upon this Glory ! The Dispensations
 of the Gospel were never Enjoy'd by any
 Town, with more Liberty and Purity, for
 so long a while together. Our Opportuni-
 ties to Draw near unto the Lord Jesus
 Christ, in His Ordinances, cannot be pa-
 rallel'd. Boston, Thou hast been Lifted
 up to Heaven ; There is not a Town up-

on *Earth*, which on some Accounts ha
 more to answer for. Such, O Such, ha
 been our *Help* from our God, Because
His Mercy Endureth for ever.

II. Let us Acknowledge, Whose *Hel*
 it is, that we have Received, & not Give
 the *Glory of our God unto another.* Poorly
Helped had we been, I may tell you, if
 we had none but *Humane Help*, all thi
 while to depend upon. The Favours o
 our Superiors we Deny not; we Forge
 not the Instruments of our *Help.* Ne
 vertheless, this Little Outcast Zion, sha
 with my consent, Engrave the Name o
 no MAN, upon her *Ebenexer!* It was we
 confels'd in Psal. 108. 12. *Vain is the Hel*
of man! It was well counsell'd in Psal
 146. 3. *Put not your trust in Princes, nor i*
the Son of man, in whom there is no Hel
 Wherefore,

First, Let God in our Lord *Jesus*
Christ, have the *Glory*, of *Bestowing* o
 us, all the *Help*, that we have had. Whe
 the Spirit of God came upon a Servan
 of His, he cried out unto *David*, in
Chron. 12. 18. Thy God Helpeth thee. This
 Th

This is the voice of God, from Heaven
 to Boston this Day, Thy God hath Helped
 thee : Thou hast by thy Sin destroyed thy self,
 but in thy God hath been thy Help. A Great
 man, once Building an Edifice, caused an
 Inscription of this Importance, to be
 written on the Gates of it, Such a place
 planted me, Such a place watered me, and
 Caesar gave the Increase. One that pass'd
 by, with a witty Sarcasm, wrote under
 it, His Deus nihil fecit. i. e. God, it seems,
 did nothing for this man. But the Inscripti-
 on upon our Ebenezer, owning what
 Help, this Town hath had, shall say, Our
 God hath done all that is done ! Say then,
 Helped Boston, say as in Psal. 121. 2.
 My Help is from the Lord, which made
 Heaven and Earth. Say, as in Psal. 94.
 7. Unless the Lord had been my Help, my
 soul had quickly dwelt in silence. And,
 boldly say, 'Tis only because the Lord has
 been my Helper, that Earth and Hell, have
 never done all that they would unto me.
 Let our Lord JESUS CHRIST, be
 rais'd as our Blessed Helper : That Stone
 which the Foolish Builders have refused,
 shall ! Set up that Stone ; even, that High

Rock, Set Him on High in our praises,
 and say, That, *That is our Ebenezer.* 'Tis
 our Lord JESUS CHRIST, who in His
 Infinite Compassions for the Town, hath
 said; as in Isa. 63. 5. *I Looked, and there
 was none to Help; Therefore my own Arm
 hath brought Salvation unto it.* It is fore-
 told concerning the Idolatrous Roman
 Catholicks, That together with the Lord
 Jesus Christ, they shall *Worship other Ma-
 uzzim*: that is to say, other *Protectors*. Ac-
 cordingly, All their Towns, ordinarily
 have singled out their *Protectors*, among
 the *Saints* of Heaven; such a *Saint* is En-
 titled unto the *Patronage* of such a Town
 among them, and such a *Saint* for ano-
 ther: Old *Boston*, by Name, was but
 Saint *Botolphs Town*. Whereas,
 Thou, O *Boston*, shalt have but one *Pro-
 tector* in Heaven, and that is, our Lord
 JESUS CHRIST. Oh! Rejoice in Him
 alone, & say, *That Lord is my Fortrefe and
 my Deliverer!* There was a Song once
 made for a Town, which in its Distresses
 had been *Helped* wondrously; & the First
 Clause in that Song, [you have it in Isa.
 26. 1.] may be so rendred, *We have a
 strong*

strong Town; Salvation [or JESUS, the Lord whose Name hath Salvation in it] Will appoint Walls and Bulwarks. Truly, What Helps we have had, we will Sing, 'Tis our JESUS, that hath appointed them. The old Pagan Towns, were sometimes mightily solicitous, to conceal the Name of the particular God, that they counted their Protector, Ne ab hostibus Evocatus, alio commigraret. But, I shall be far from doing my Town any Damage, by publishing the Name of its Protector; No, Let all Mankind know, That the Name of our Protector, is JESUS CHRIST: For, Among the Gods, there is none like unto thee, O LORD: Nor is any Help like unto thine: And there is no Rock, like to our God.

Yea, When we ascribe the Name of Helper, unto our Lord JESUS CHRIST, Let us also acknowledge, that the Name is not sufficiently Expressive, Emphatical, and Significant. *Lactantius* of old, blamed the Heathen, for giving the Highest of their Gods, no Higher a Title, than that of, *Jupiter*, or, *Juvans Pater*, i. e. An Helping Father, and he says, *Non intelligit Divina Beneficia, qui se a Deo tantummodo*

Futuri putat: The Kindnesses of God, are not understood, by that man, who makes him no more than an *Helper* of Him. Such indeed is the penury of our Language, that we cannot coin a more *Expressive Name*. Nevertheless, when we say, The Lord JESUS CHRIST hath been our *Helper*, Let us Intend more than we Express; *Lord, Thou hast been All unto us.*

Secondly; Let the *Sacrifice* of our Lord Jesus Christ, most Explicitly, have the *Glory of Purchasing* for us all our *Help*. What was it, that procured, an *Ebenexer*, for the People of God? We read, in 2 Sam. 7. 9. *Samuel took a Sucking-Lamb, and offered it a Burnt Offering wholly unto the Lord; and Samuel Cryed unto the Lord for Israel, and the Lord Heard him.* Shall I tell you? Our Lord Jesus Christ, is that *Lamb of God*; and he has been a *Lamb Slain as a Sacrifice*; and He is a *Sacrifice* pleadable, not only for persons, but also for peoples, that belong unto Him. To Teach us this Evangelical and Comfortable *Mystery*, there was, *A Sacrifice for the whole Congregation*, prescribed in the *Mosaic Pædagog*y. 'Tis notorious, that the *Sins* of this Town, have been many

, are Sins, and mighty Sins; The Cry thereof
 makes hath gone up to Heaven. If the Almighty
 Such God should from Heaven Rain down
 rage, upon the Town, an horrible Tempest of
 effi-ve Thunderbolts, as He did upon the Cities
 The which He overthrew in His Anger, and re-
 our sented not, it would be no more than our
 Ex- Unrepented Sins deserve. How comes
 it then to pass, that we have had so much
 our Help from Heaven after all? Truly, The
 have Sacrifice of our Lord Jesus Christ, has been
 our pleaded for Boston, and, Therefore, say,
 , an Therefore it is, that the Town is not made
 We a Sacrifice to the Vengeance of God.
 king- God sent Help to the Town, that was the
 bolly very Heart and Life of the Land, that He
 unto had a pity for: But why so? He said,
 heard in Isa. 37. 35. I will defend this Town, to
 efus Save it, for my Servant Davids sake. Has
 has this Town been Defended? It has been
 He for the sake of the Beloved JESUS;
 sons, Therefore has the Daughter of Boston sha-
 kin. ken her Head at you, O ye Calamities,
 om. that have been Impending over her Head.
 e for O Helped, and Happy Town! Thou hast
 the had those Believers in the midst of thee,
 that that have pleaded this with the Great
 any God;

God; Ab! Lord, Thou hast been more Ho-
noured by the Sufferings of our Lord Jesus
Christ than thou couldest be Honoured by o-
verwhelming this Town with all the plagues
of thy Just Indignation. If thou wilt Spare,
and Feed, and Keep, and Help this poor Town,
the Sufferings of our Lord Jesus Christ, shall
be own'd, as the price of all our Help. 'Tis
This, that hath procured us all our Help:
'Tis This that must have all our praise.

Thirdly; Let the Lord be in a special
manner Glorified, for the Ministry of His
Good Angels, in that Help that has been
ministred unto us. A Jacob lying on a
Stone, saw the Angels of God Helping him.
We are setting up an Ebenezer; but when
we Lay our Heads and our Thoughts up-
on the Stone, Let us then see, The Angels
of God have Helped us. When Macedonia,
was to have some Help from God, an
Angel, whom the Apostle, in Acts 16. 9.
Saw Habited like a man of Macedonia, was
a mean of its being brought unto them.
There is abundant cause to think, That
every Town in which the Lord Jesus
Christ is worshipped, hath an Angel to
watch over it. The Primitive Christians,
were

How were perswaded from the Scriptures of
 Jesus Truth, to make no Doubt of This, *Quod*
per Civitates distributæ sunt Angelorum præ-
aguessæ. When the Capital Town of Ju-
 pare, *dæa*, was rescued from an Invasion, we
 own, read in 2 King. 19. 35. *The Angel of the*
shall Lord WENT OUT, and smote the Camp of
'Tis the Assyrians. It should seem, There was
 Help: an *Angel*, which did Reside in, and Præ-
 side over the Town, who *went out* for
 ecial that amazing Exploit. And is it not
 His Likely, That the *Angel of the Lord WENT*
 been *OUT, for to smite the Fleet of the Assyrians,*
 n a with a Sickness, which the Last Summer
 him. hindred their Invading of this Town?
 when *The Angel of BOSTON*, was concerned
 s up- for it! Why have not the *Destroyers* broke
 Angels in upon us, to prey upon us, with fore
 dovia, *Destruction?* 'Tis because we have had, A
 l, an *Wall of Fire* about us; that is to say, A
 6. 9. Guard of *Angels*, those *Flames of Fire*,
 , was have been as a *Wall* unto us. It was an
 hem. *Angel*, that *Help'd* a *Daniel*, when the Li-
 That *ons* would else have swallowed him up.
 Jesus It was an *Angel*, that *Help'd* a *Lot*, out of
 el to the Fires that were coming to Consume
 tians, his *Habitation*. It was an *Angel*, that
 were *Help'd*

Help'd an Elias to Meat, when he wanted How
it. They were Angels, that Help'd the whole,
People of God, in the Wilderness, to their his
Daily Bread: Their Manna, was Angels then
Food. And is it nothing, that such *Angels* God
 have done for this Town, Think you? *ye* h
 Oh! Think not so. Indeed, If we should or
 go to Thank the *Angels* for doing these ent
 things, They would zealously say, *See thou* Thro
do it not! But if we Thank Their Lord, ix
 and ours, for His Employing Them to *hou*
 Do these things, it will exceedingly grati- *hou*
 fie them. Wherefore, *Bless ye the Lord,* roc
ye his Angels; And Bless the Lord, O my io
 Town, for these *His Angels!* Deliv
 ill

III. Let the *Help* which we have *Hi-* like
therto had from our God, Encourage us to *rite*
Hope in Him, for *More Help* Hereafter, *ere*
as the Matter may Require. The *Help* that *ay*
 God had given to His People, of old was *last*
 Commemorated, as with *Monumental Pil-* ears
lars, conveying down the Remembrance
 of it, unto their Children. And what for? *add*
 We are told, in *Psal. 78. 7.* *That they might* o
set their Hope in God, and not Forget the rro
Works of God. I am not willing to say, *ere*
 How

ted how much this Town may be Threaten-
 ed, even with an *Uter Extirpation*. But
 neish I will say, The *Motto* upon all our
 gels *ben ezers* is, **Hope in God! Hope in**
 gels **God!** The *Use* of the *Former Help* that
 u *ve* have had from God, should be an *Hope*
 uld or *Future Help*, from Him that is, *A Pre-*
 eferent *Help in the Time of Trouble*. As in the
 bou Three First Verses of the *Eighty Fifth Psalm*,
 rd, ix times over there occurs, *Thou hast,*
 to *Thou hast*: all to usher in this; *Therefore*
 ai- *Thou WILT still do so*. O Let our *Faith*
 rd, proceed in that way of Arguing, in *2 Cor.*
 ny *10. The Lord hath Delivered, and He doth*
Deliver, and in Him we Trust, that He will
ill Deliver. We are to Day Writing,
 Hi- *licketh to the Lord hath Helped us*; Let us
 s to write under it, *And we hope, the Lord ha's*
 er, *ore Help for us, in the Time of Need!* It
 hat may be, some are purposing Suddenly and
 was hastily to *Leave* the Town, through their
 Pil- ears of the Straits that may come upon
 ce. But I would not have you be too
 r? sudden and Hasty in your purposes, as
 ght so many have been, unto their *After-*
 the *orrow*. There was a Time when People
 ay, ere so Discouraged about a *Subsistence* in
 ow the

the principal Town of the Jews, that they long
 talk'd of plucking up Stakes, and flying awfully
 way; but the Minister of God came to them! Sa-
 them, [And so do I to you, this Day!] will
 Saying, in Isa. 30. 7. *I Cried concerning This, Their Strength is to Sit Still!* But hardly
 was no sooner come to some Consistence, we
 Threescore years ago, but the People found one
 themselves plunged into a sad *Non plus* here
 what way to take for a *Subsistence*. God's
 then immediately put them into a way, and
 and, *Hitherto the Lord has Helped us!* Though
 Town is at this Day full of *Widows* and
Orphans, and a multitude of them, are very
Helpless Creatures. I am Astonish'd, How
 they Live! In that Church, whereof I am
 the Servant, I have counted, The
Widows make about a *Sixth Part* of our
 Communicants, and, no doubt, in the
 whole Town, the proportion differs not
 very much. Now, stand still, my Friends
 and Behold, the *Help* of God! Were any
 of these ever *Starved* yet? No, These
Widows are every one in some sort pro-
 vided for. And let me tell you, Ye Hand-
 Maids of the Lord, You shall be *Still* pro-
 vided for! The Lord, whose Family you
 belong to

belong unto, will conveniently and wonderfully provide for you ; if you say, and oh ! Say ! of Him, *The Lord is my Helper, I will not Fear !*

What shall I say ? When *Moses* was ready to faint, in his *Prayers* for his People, we read, in *Exod. 17. 12. They took a stone and put it under him* Christians, there are some of you, who abound in *Prayers*, that the *Help* of God may be granted unto the Town ; the Town is much upheld by those *Prayers* of yours. Now, that you may not faint in your *Prayers*, I bring you a *Stone* : The *Stone*, was our *Ebenezer* ; or, the Relation of the *Help* that hitherto the Lord hath given us.

IV. Let all that bear *Publick Office* in the Town, Contribute all the *Help* they can, that may continue the *Help* of God unto us. *Austin*, in his *Confessions*, gives thanks to God, That when he was an *helpless Infant*, he had a *Nurse* to *Help* him, one that was both *Able & Willing to Help* him. *Infant-Boston*, Thou hast those, whom the Bible calls, *Nursing-Fathers*. Oh, Be not backward, as thou art, in thy *Treating* of *Nurses* ; but give Thanks to God for

them. I Forget my self ; 'Tis with the *Fathers* themselves, that I am concerned.

When it was demanded of *Demosthenes*, what it was, that so long Preserved *Athens* in a flourishing State, he made this answer, *The Orators are men of Learning & Wisdom ; the Magistrates do Justice, the Citizens love Quiet, and the Laws are kept among them all. May Boston flourish in such happy Order !*

And first, You may assure yourselves, That the *Ministers* of the Lord Jesus Christ among you will be *Joyful* to approve themselves, as the Book of God has called them, *The Helpers of your Joy*. O our dear *Flocks* ; we owe you our *All* ; All our *Love*, all our *Strength*, all our *Time* ; We, *Watch* for you, as those that must give an *Account* : And I am very much mistaken, if we are not willing to *Dy* for you too, if called unto it. If our Lord Jesus Christ should say, to us, *My Servant, if you'l Dy to Night, you shall have this Reward ; The People that you Preach to, shall be all Converted unto me !* I think, We should with *Triumphing Souls* Reply, *Ab ! Lord, Then I'l Dy with all my Heart*. Syrs, we should go away *Rejoycing with Joy unspeakable &*
full

the full of Glory. I am satisfied, That the
 ed. most Furious and Foul mouth'd Reviler,
 nes, that God may give any of us, to be Buf-
 bers feted withal, if he will but come to so-
 ver, ber Thoughts, he will say, That there is
 m; not any One man in the Town, but the
 ove Ministers wish that man as well as they
 al. do their own Souls, and would gladly
 er! Serve that man by Day or by Night, in
 es, any thing that it were possible to do for
 elus him. Wherefore, O our Beloved People,
 ap. I beseech you, Leave off, Leave off, to
 God Throw Stones at your *Ebenezers*. Instead
 fcy. of That, Pray for us, and Strive together
 all; with us, in your Prayers to God for us. Then
 our with the Help of Christ, we'll promise
 must you; We will set our selves to observe
 ch what *Special Truths* may be most needful
 for to be Inculcated upon you, and we will
 ord Inculcate them. We will set our selves
 t, if to observe the *Temptations* that beset you,
 ura; the *Afflictions* that assault you, and the
 all Duties that are incumbent on you, and
 ith we will accommodate our selves unto
 ben them. We will set our selves to observe,
 uld what Souls among you, do call for our
 & more particular *Addresses*, and we will Ad-
 full dress

dress them faithfully, and even *Travail* in *Birth* for them. Nor will we give over *Praying*, and *Fasting*, and *Crying* to our Great LORD for you, until we Dy. Whatever other *Helpers* the Town Enjoies, they shall have that convenience, in *Ezra. 5. 2. With them were the Prophets of God, Helping them.* Well then, Let the rest of our Worthy *Helpers*, Lend an *Helping Hand*, for the promoting of those things, wherein the Weal of the Town is wrapped up! When the *Jews* thought that a *Defiling Thing* was breaking in among them, in *Acts 21. 28. They cried out, Men of Israel, Help.* Truly, there is cause to make that Cry, *Men of Boston, Help!* for Ignorance, and Prophaness, and Bad Living, and the worst things in the World, are breaking in upon us.

And now, Will the JUSTICES of the Town, set themselves to consider, *How they may Help to Suppress all growing Vices among us?*

Will the CONSTABLES of the Town, set themselves to consider, *How they may Help to prevent all Evil Orders among us?*

There are some who have the Eye of the

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the Town so much upon them, that the very Name of, TOWNS-MEN, is that by which they are distinguished. Syrs, Will You also consider, *How to Help the Affairs of the Town, so as that all Things may go well among us?*

Moreover, may not SCHOOL-MASTERS, do much to instil Principles of Religion, and Civility, as well as other points of good Education into the Children of the Town? Only Let the Town well Encourage its Well Deserving School-Masters.

There are some other Officers; But concerning All, there are these Two Things to be Desired. First, It is to be Desired, That such Officers as are Chosen among us, may be Chosen in the Fear of God. May none but Pious, and Prudent men, and such as Love the Town, be Chosen to Serve it. And, Secondly, It is to be Desired, That Officers of several sorts, would often come together, for Consultation. Each of the sorts by themselves, may they often come together, to Consult, *What shall we do to Serve the Town, in those Interests which are committed unto*

our Charge. Oh! What' a Deplorable Thing, will it be, for persons to be Entrusted with *Talents*, [your Opportunities to Serve the *Town*, are so many *Talents* !] and they never seriously consider, *What Good shall I do, with my Talents, in the place where God hath Station'd me ?*

And, Will the REPRESENTATIVES of the Town, be considered among the rest, as Entrusted with some singular Advantages for our *Help*! The Lord give you *understanding in all Things.*

V. God *Help* the Town, to manifest all that *Piety*, which a Town so *Helped* of Him, is oblig'd unto! When the People of God, had been carried, by His *Help*, through their Difficulties, they set up *Stones*, to keep in mind how He had *Helped* them: And something was written on the *Stones*: But what was written! See; *Josh. 8. 32. Joshua wrote upon the Stones, a Copy of the Law.* Truly, upon those *Ebenizers*, which we set up, we should write the *Law* of our God, and Recognize the Obligations which the *Help* of our God, ha's laid upon us to keep it.

We

We are a very Unpardonable Town, if after all the *Help* which our God ha's given us, we do not ingenuously Enquire, *What shall we Render to the Lord, for all His Benefits?* Render ! Oh ! Let us our selves thus answer the Enquiry ; Lord, we will *Render all possible, and Filial Obedience unto thee, because Hitherto thou hast Helped us : Only do thou also Help us, to Render that Obedience !* Mark what I say ; If there be so much as one *Prayerless House* in such a Town as this, 'tis Inexcusable ! How Inexcusable then, will be all *Flagitious Outrages* ? There was a Town, [T'was the Town of Sodom !] that had been wonderfully Saved out of the Hands of their Enemies. But after the *Help* that God sent unto them, the Town went on to Sin against God, in very prodigious Instances. At last, a provoked God sent a *Fire* upon the Town, that made it an Eternal Desolation. Ah, *Boston*, Beware, Beware, lest the Sins of Sodom get Footing in thee ! And what were the Sins of Sodom ? We find in Ezek. 16. 49. *Behold, This was the Iniquity of Sodom ; Pride, Fulness of Bread, and Abundance of Idleness was in her ; Neither did she Strengthen the*

Hand of the Poor and the Needy ; There was much Oppression there. If you know of any *Scandalous Disorders* in the Town, do all you can, to Suppress them, and Redress them : And let not those that send their Sons hither from other parts of the world, for to be improved in *Virtue*, have cause to Complain, That after they came to Boston, they lost, what little *Virtue* was before *Budding* in them : That in Boston they grew more *Debauched* & more *Malignant* than ever they were before ! It was noted concerning the famous Town of *Port Royal* in *Jamaica*, which you know, was t'other Day *Swallow'd* up, in a *Stupendous Earthquake*, that just before the *Earthquake* the People were *Violently* and *Scandalously* set upon going to *Fortune-Tellers* upon all Occasions : much Notice was taken of this *Impiety*, generally prevailing among the People : but none of those *Wretched Fortune-Tellers* could Foresee, or Foretell the direful *Catastrophe*. I have heard, That there are *Fortune-Tellers* in this Town, sometimes consulted by some of the *Sinful Inhabitants*. I wish the Town could be made too Hot for these *Dangerous Transgressors*. I am sure, the pre-

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preservation of the Town, from horren-
 dous *Earthquakes*, is one thing that bespeaks,
 our, *Ebenezers*; 'Tis from the Merciful
Help of our God unto us. But, Beware, I
 beseech you, of those *Provoking Evils* that
 may Expose us to a Plague, Exceeding all
 that are in the Catalogue of the *Twenty*
Eighth of Deuteronomy. Let me go on, to
 say; What? Shall there be any *Bawdy-*
Houses in such a Town as This! It may
 be, the Neighbours, that could Smoke 'em,
 and Rout 'em, if they would, are loth to
 Stir, for fear of being reputed *Ill Neighbours*.
 But, I say unto you, That you are *Ill Neigh-*
bours, because you do it not: All the Neigh-
 bours are like to have their Children and
 Servants poisoned, and their Dwellings laid
 in Ashes, because you do it not! And,
 Oh! that the *Drinking-Houses* in the
 Town, might once come under a laudable
Regulation. The Town ha's an *Enormous*
Number of them! Will the *Haunters* of
 those *Houses*, hear the Counsils of Heaven?
 For You that are the *Town Dwellers*, to
 be oft, or long in your *Visits* of the *Ordinary*,
 'twill certainly Expose you to Mis-
 chiefs more than ordinary. I have seen
 certain

certain *Taverns*, where the Pictures of horrible *Devourers* were hang'd out for the *Signs*; and thought I, 'twere well, if such *Signs* were not sometimes too too *Significant*! Alas, men have their *Estates Devoured*, their *Names Devoured*, their *Hours Devoured*, and their very *Souls Devoured*, when they are so besotted, that they are not in their *Element*, except they be *Tipling* at such Houses. When once a man is *Bewitched*, with the *Ordinary*, what usually becomes of him? He is a *gone man*; And when he comes to *Dy*, he'l cry out, as many have done, *Ale houses are Hell-Houses! Ale-houses are Hell houses!* But Let the *Owners* of those Houses, also now hear our Counsils. Ob! *Hearken to me, that God may Hearken to you another Day!* It is an *Honest*, and a *Lawful*, tho' it be not a very *Desireable*, Employment, that you have undertaken: You may *Glorifie* the Lord Jesus Christ in your Employment, if you will, and Benefit the Town considerably. There was a very Godly man, that was an *Inn-keeper*; and a Great Minister of God, could say to that man, in 3 Joh. 2. *Thy Soul prospereth.* O

Let

Let it not be said of you, since you are fallen into this Employment, *Thy Soul withereth!* It is thus, with too many: Especially, when they that get a *License* perhaps to Sell Drink out of Doors, do stretch their *License* to Sell within Doors. Those *Private Houses*, when once a Professor of the Gospel, comes to *Steal* a Living out of them, it commonly precipitates them, into abundance of wretchedness and confusion. But, I pray God, assist you that keep *Ordinaries*, to keep the *Commandments* of God, in them. There was an *Inn* at *Bethlehem*; where the Lord JESUS CHRIST was to be met withal. Can *Boston* boast of many such? Alas, Too ordinarily it may be said, *There is no Room for Him in the Inn!* My Friends, Let me beg it of you; Banish the unfruitful works of *Darkness* from your *Houses*, and then the *Sun of Righteousness* will shine upon them. Don't countenance *Drunkennes*, *Revelling*, & *Mispending* of precious Time in your *Houses*: Let none have the *Snares of Death* Laid for them in your *Houses*. You'll say, *I shall Starve then!* I say, *Better Starve than Sin.* But you, shall not.

It

It is the Word of the Most High, *Trust in the Lord, and do Good, and verily thou shalt be Fed.* And is not Peace of Conscience, with a *Little*, better than those *Riches*, that will shortly melt away, and then run Like Scalding Metal down the very Bowels of thy Soul !

What shall I say more ? There is one Article of *Piety* more to be Recommended unto us all ; and it is an Article, which all *Piety* does exceedingly Turn upon. That is, *The Sanctification of the Lords Day.* Some very Judicious Persons, have observed, That as *they Sanctified the Lords Day, Remisly or Carefully, just so, their Affayrs usually prospered all the Ensuing Week.* Sirs, You cannot more consult the Prosperity of the Town, in all its Affayrs, than by Endeavouring that the *Lords Day* may be Exemplarily *Sanctified.* When People about *Jerusalem*, took too much Liberty on the *Sabbath*, the Ruler of the Town Contended with them, and said, *Ye bring wrath upon Israel by prophaning the Sabbath.* I fear, I fear, There are many among us, to whom it may be said, *Ye bring wrath upon Boston, by prophaning the Sabbath.* And what Wrath ?

Wrath? Ah Lord, prevent it! But there is an awful Sentence in Jer. 17.27. If ye will not Harken unto me, to Sanctify the Sabbath-Day, then will I kindle a Fire on the Town, and it shall Devour, and shall not be Quenched.

Finally, Let the Piety of the Town manifest it self, in a due Regard unto the **Institutions** of Him, whose *Help* ha's *Hilberto* been a *Shield* unto us. Let the *Ark* be in the Town, and God will Bless the Town! I believe, it may be found, That in the *Mortal Scourges* of Heaven, which this Town ha's felt, there ha's been a *Discernable Distinction*, of those that have come up to Attend all the *Ordinances* of the Lord Jesus Christ, in the Communion of His *Churches*. Though these have had, as 'tis fit they should, a Share, in the *Common Deaths*, yet the *Destroying Angel*, ha's not had so great a proportion of these in his Commission, as he ha's had of others. Whether *This* be so, or no; To Uphold, and Support, and Attend the *Ordinances* of the Lord Jesus Christ, in *Reforming Churches*, This will Entitle the Town to the *Help* of Heaven; for, *Upon the Glory, there shall be a Defence!* There were the Victorious
Forces

Forces of *Alexander*, that in going backward and foreward, pass'd by *Jerusalem*, without Hurting it. Why so? said the Lord, in *Zech 9.8.* *I will Encamp about my House, because of the Army.* If our God have an *House* here, He'l Encamp about it. *Nazianzen*, a famous Minister of the Gospel, taking his Farewel of *Constantinople*, an old man, that had sat under his Ministry, cryed out, *Oh! my Father, Don't you dare to go away, you'l carry the whole Trinity with you!* How much more, may it be cryed out, *If we Loose or Sleight, the Ordinances of the Lord Jesus Christ, we Foregoe the Help of all the Trinity with them!*

VI. Extraordinary Equity & Charity, as well as Piety well becomes a Town, that hath been by the Help of God so Extraordinarily signalized. A Town marvelously Helped by God, has This Foretold concerning it, in *Ila. 1. 26.* *Afterward thou shalt be called, The City of Righteousness, The Faithful City.* May the *Ebenexers* of this Town, render it, *A Town of Equity*, and, *A Town of Charity!* Oh! There should be none, but *Fair Dealings*, in a Town, where
with

with Heaven ha's Dealt so Favourably.
 Let us Deal Fairly in Bargains; Deal
 Fairly in Taxes; Deal Fairly in paying Re-
 spects to such as have been Benefactors
 unto the Town. 'Tis but Equity, that
 they, who have been Old Standers in
 the Town, and both with Person and
 Estate Served the Town unto the utmost
 for many years together, should on all
 Proper Occasions be considered. For
 Charity, I may indeed speak it without
 Flattery, this Town has not many Equals
 on the Face of the Earth. Our Lord
 Jesus Christ from Heaven, wrote, unto
 the good people of a Town, in the Les-
 ser Asia, [Rev. 2. 19.] *I know thy works,*
and Charity. From that Blessed Lord, I
 may venture to bring that Message unto
 the Good people of this Town; *The Glo-*
rious Lord of Heaven, knows thy works, O
Boston, and all thy Charity. This is a poor
 Town; and yet it may be laid of the
 The Bostonians, as it was of the Macedonians,
 this *Their Deep poverty hath abounded unto the*
 and, *Riches of their Liberality.* O ye Bountiful
 people of God, All your Daily Bounties
 to the Needy, All your Subscriptions to
 D Send

Send the *Bread of Life* abroad unto places that are perishing in Wickedness, All your *Collections* in your Assemblies as often as they are called for ; *All these Alms are come up for a Memorial before God !* The Lord Jesus Christ in Heaven hath Beheld your *Helpfulness*, and *Readiness to every good Work* ; and He hath Requited it, with His *Helpful Ebenezer*s. It was said, in Isa. 32. 8. *The Liberal Deviseth Liberal Things, and by Liberal Things he shall stand.* There are some in this Town, that are always *Devising Liberal Things*, and our Lord Jesus Christ, Lets the Town Stand for the sake of those ! Instead of *Exhorting* you, to *Augment your Charity*, I will rather utter an *Exhortation*, or at Least, a *Supplication*, that you may not *Abuse your Charity*, by misapplying of it. I remember, I have Read, That an Inhabitant of the City Pisa, being asked, Why their Town so went, as it then did, unto Decay, he fetched a deep sigh, and said, Our young men are too prodigal, our old men are too *Affectionate*, and we have no punishment for those that spend their years in Idleness. Ah, The last stroak of that complaint, I must here Sigh

Sigh it over again. *Idleness*, alas, *Idleness*, increases in the Town exceedingly : *Idleness*, of which there never came any *Goodness* ; *Idleness*, which is a *Reproach* to any people. We work hard, all Summer, and the *Drones* count themselves wrong'd, if they have it not in the Winter divided among them. The *Poor* that can't *Work*, are *Objects* for your *Liberality*. But the *Poor*, that can *Work* and won't, the best *Liberality* to them, is to *make* them. I beseech you, *Syrs*, Find out a method quickly, That the *Idle persons* in the Town, may Earn their *Bread* ; It were the best piece of *Charity*, that could be shewn unto them, and *Equity*, unto us all. Our *Beggars*, do shamefully grow upon us, and such *Beggars* too, as our Lord Jesus Christ Himself hath Expressly forbidden us to countenance. I have Read a printed Sermon, which was Preached before Both Houses of Parliament, the Lord Mayor and Aldermen of London, and the Assembly of Divines ; the Greatest Audience then in the World : And in that Sermon, the Preacher had this passage ; I have Lived in a Countrey, where, in seven years, I never

saw a Beggar, nor heard an Oath, nor looked upon a Drunkard. Shall I tell you where that *Utopia* was? 'Twas **NEW-ENGLAND!** But they that go from hence, must now tell another Story.

¶II. May the **Changes**, and especially the **Judgments**, that have come upon the Town, direct us, what *Help* to petition from the God of our *Salvations*. The *Israelites* had formerly seen *dismal Things*, where they now set up their *Ebenexer*: The *Philistines* had no less than Twice beaten them there, and there taken from them the *Ark* of God. Now we are setting up our *Ebenexer*, Let us a little call to mind some *Dismal Things* that we have seen; the *Ebenexer* will go up the better for it.

We read, in 1 Sam. 6. 18. concerning, *The Great Stone of Abel*. Some say, That *Adam* Erected that Stone, as a *Grave Stone* for his *Abel*, and wrote that *Epi-aph* upon it, *Here was poured out the Blood of the Righteous ABEL*. I know nothing of *This*, The Names, I know, differ in the Original; But as we may Erect many a Stone
for

for an *Ebenexer*, so, we may Erect many a Great Stone of *ABEL*, that is to say, We may write, *MOURNING* and *SORROW*, upon the Condition of the Town in various Examples. Now, from the Stones of *Abel*, we will a little gather what we should wish to write upon the Stones of our *Ebenexer*.

What Changes have we seen, in point of Religion ? It was Noted by *Luther*, He could never see Good order in the Church, last more than Fifteen years together in the Purity of it. Blessed be God, Religion hath here flourished in the Purity of it, for more than Fifteen years together. But, certainly, the Power of Godliness is now grievously decay'd among us. As the Prophet of old Exclaimed, in Joel 1. 2. Hear this, ye old men, and give Ear, ye Inhabitants ; Ha's this been in your Dayes : Thus may I say, Hear this, ye old men, that are the Inhabitants of the Town : Can't you Remember, that in your Dayes, a Prayerful, a Watchful, a Fruitful Christian, and a well Governed Family, was a more common Sight, than it is now in our Dayes ? Can't you Remember, that in your Dayes, those Abominable Things did not

Show their Heads, that are now Bare-faced among us? Here then is a Petition to be made unto our God; Lord, Help us to Remember whence we are Fallen, and to Repent, and to Do the First Works.

Again; What Changes have we seen, in point of Mortality? By Mortality, almost all the Old Race of our First Planters here, are carryed off; the Old Stock, is in a manner Expired. We see the Fulfilment of that word, in Eccl. i. 4. *One Generation passeth away, and another Generation cometh.* It would be no unprofitable Thing for you, to pass over the several Streets, & call to mind, *Who Lived here so many years ago? Why? In that place lived such an one; and in that place lived such an one. But, Where are they Now? Oh! They are Gone, They are Gone into that Eternal World, whither We must quickly follow them.* Here is another Petition, to be made unto our God; Lord, Help us to Number our Dayes, and apply our Hearts unto Wisdom, that when the places that now know us, do know us no more, we may be gone into the City of God.

Furthermore; What Changes have we seen,

seen, in point of *Possessions* ! If some that are now *Rich*, were once *Low* in the World, 'tis possible, more that were once *Rich*, are now brought very *Low*. Ah ! *Boston*, Thou hast seen the *Vanity* of all *Worldly Possessions*. One fatal Morning, which laid Fourscore of thy *Dwelling Houses*, and Seventy of thy *Ware houses*, in a Ruinous Heap, not Nineteen years ago, gave thee to Read it in Fiery Characters. And an huge *Fleet* of thy *Vessels*, which they would make, if they were all together, that have miscarried in the late War, ha's given thee to Read more of it. Here is one Petition more, to be made unto our God ; *Lord, Help us to Ensure a Better and a lasting Substance in Heaven, and the Good part that cannot be taken away.*

In fine ; How dreadfully have the Young People of *Boston*, perished under the *Judgments* of God ! A Renowned Writer, among the *Pagans*, could make this Remark ; There was a Town, so Irreligious and Atheistical, that they did not pay their *First-fruits* unto God : (which the *Light of Nature* taught the *Pagans* to do !) and says he, they were, by a Sudden Desolation so
Strangely,

Strangely Destroy'd, that there were no Remainders either of the *Persons*, or of the *Houses*, to be seen any more. Ah, *My Young Folks*; There are few *First-fruits* paid unto the Lord Jesus Christ among you. From hence it comes to pass, that the Consuming Wrath of God, is every day upon you. *New England* ha's been like a *Tott'ring House*; the very *Foundations* of it have been Shaking: But the House thus over-letting by the *Whirlwinds* of the Wrath of God, hath been like *Jobs House*; *It falls upon the Young men, and they are Dead!* The Disasters on our *Young Folks* have been so multiplied, that there are few Parents among us, but what will go with *Wounded Hearts*, down unto their Graves: Their dayly moans are, *Ab, My Son cut off in his Youth! My Son, my Son!* Behold then, the Help that we are to ask of our God; and why do we, with no more *Dayes of Prayer* with *Fasting*, ask it? Lord, Help the *Young People of Boston*, to Remember thee in the *Dayes of their Youth*, and Sanctify unto the *Survivers*, the *Terrible Things* that have come upon so many of that Generation.

And

And now as *Joshua*, having Reasoned with his people, a little before he Died, in *Josh. 24. 26, 27.* Took a Great STONE, and set it up, and said unto all the people, Behold, this Stone shall be a witness unto you, Lest ye Deny your God. Thus, we have been this Day setting up a STONE, even an Ebenezer, among you ; & I conclude, Earnestly testifying unto you, Behold this Stone, shall be a witness unto you, that the Lord **JESUS CHRIST**, has been a Good Lord unto you ; and if you Seek Him, He will be still found of you, but if you Forake Him, He will cast you off for ever.



Household





Household Religion,

Recommended, for the Preservation
of our HOUSES.

At Boston-Lecture. 26. d. 7. m. 1695.

It is Written in JOB XXII. 23.

*If thou Return to the Almighty, thou shalt be
Built up; Thou shalt put away Iniq-
uity, far from thy Tabernacles.*

IT is Reported, as the Special and
Signal Favour of God, unto His
People, in Exod. i. 20, 21. *The
People multiplied, and He made Them*
[that is, *the People*, for the word
is in the Masculine Gender,] *Houses:*
Which Favour of God in the nearest and
strictest sense wherein that expression is
commonly used, is not only most *Merciful-*
ly Vouchsafed, but almost *Miraculously con-*
tinued,

tinued, unto us who now Compose this Assembly. Our Gracious God ha's given us *Houses*, wherein we Enjoy the Comforts of Life, Covered and Sheltered from foreign Injuries; Yea, and we have the *Houses* of our Gracious God also let open unto us, without the Liberties whereof, I hope, we should not find our selves able to *Tast* the Comforts of our own. Let it not be thought *Unseasonable*, I am sure, it should not be *Unprofitable*, for us to hear in the *House* of God at this Time, some Singular Things, wherein the Welfare of our own is more than a little concerned.

Concerning the *Houses*, with which our God ha's favoured us, there are Two Considerations, which doubtless, every man in this Assembly, of his own Accord, hath Entertained.

First, I suppose, We are all sensible, That for us to Loose our *Houses* by any Disaster whatsoever, would be a very terrible Calamity; Oh! It would be a *Judgment* of God, wherein the *Anger* of God, would be seen written with *Firry* Characters. If by an Accident, or by an *Enemy*, our *Houses* be Laid in *Deso-*
lations,

lations, every Roar of the Raging Flames, every Crack of the Tumbling Timbers, every Downfal of the Undermined Walls, and every Jangle of the Bells then tolling the Funeral of those Houses, would loudly utter that voice, in Deut. 32. 22. *A Fire is Kindled in the Anger of God ! It were a dismal Thing for our Houses becoming too Hot for us, to say, Be gone ; ye sinful Inhabitants, Be gone ; you shall never Eat, or Sleep, or Talk, or Pray, in us, any more ; and for our Consorts & Children with us, to be Stript in a few Hours, of all that we have been getting for many years, and be turn'd Shiftless and Helpless out of Doors, to Lodge Next Door unto Beggary. A Town so Afflicted, may have this Lamentable Account given of them, in Isa. 42. 25. The Lord hath poured on them the Fury of His Anger, and it hath set them on Fire round about.*

Secondly, And there is as much cause for us to be sensible, That it is the meer Power and Patience of our Good God, which keeps us from such a Terrible Calamity, as the Loss of our Houses. How easy a thing were it, for the Vengeance of
Heaven

Heaven, to Lay all our Houses in Ruinous
 Heaps before to morrow morning! Truly,
 We may say, *'Tis because we have ob-
 tained Help from God, that we continue to
 this Day.* We may sit in our Combusti-
 ble Houses, and make that Confession, in
 Psal. 127. 1. *The Lord keeps the Town; the
 Watchman waketh but in vain.* When we
 think, how much Destruction may arise
 from one Spark, or one Snuff, and, as the
 Apostle speaks, *How great a matter a Little
 Fire kindles!* And when we think, how
 many Careless, how many Foolish, how
 many Drunken, yea, and how many hor-
 ribly Malicious persons, persons wicked
 enough, *To burn their Neighbours Houses, only
 that they may Roast their own Eggs,* may creep
 in among us; Or when we think of him
 whom we may call OG, which is in Eng-
 lish, *The Burner,* for the Delight that he has
 taken in *Scorching men with Fire;* We may
 with Admiration acknowledge, *'Tis our
 God that is our Keeper.* Oh! we must
 make that Acknowledgment before the
 Lord, in Psal. 121. 4. *Behold, He that
 keepeth Israel, doth neither Slumber nor
 Sleep;* Else we should be wak'd out of
 E our

our next *Sleep*, with a Formidable *Outcry*.

Sensible of these Things, we shall not count it Improper, to bestow a brief Discourse, upon the *Methods*, which we are, as *Christians*, to take for the Comfortable Preservation of our *Houses*; especially, now the Season of the year advances, wherein there are the most pungent *Invitations*, for such *Methods* to be considered.

Behold then the Great Method, for the Secure Enjoyment of our *Tabernacles*, which the Oracles of God have directed us unto: It is, *The putting away Iniquity far from our Tabernacles.*

That *Perfect* and *Upright* man, *Job*, had this among the Heavy Trials befalling of him, That he Lost his *House*: Now under this Trial, one of his Friends gives him this Advice: That he would by *Acquaintance* with God, and *Repentance* of Sin, Endeavour, to answer the Expectations of Heaven concerning him. To encourage him hereunto, here is this Blessing promised, *Thou shalt be Built up*: q. d. Thou shalt then have thy *House* Repaired, without the fear of *Loosing* it any more.

The

The Clause which falls under our more particular Notice is that ; *Thou shalt put away Iniquity, far from thy Tabernacles* : which is here mentioned, as the Effect of *Returning to the Almighty*. Now, by *Iniquity*, we may understand, either the *Practice of Iniquity*, or the *Punishment of Iniquity*. Take it for the *Practice of Iniquity*, and then the sense runs thus ; *Manifest thy Returning to the Almighty, by thy not Suffering of any Iniquity in thy Tabernacles*. Take it for the *punishment of Iniquity*, and then the sense runs thus ; *By Returning to the Almighty thou wilt Save thy Tabernacles, from such Ruines as will come upon them, if*

you continue in iniquity. Take it which way you will, there is this Doctrine in it. The Way for us to secure the Comfortable Enjoyment of our Tabernacles, is, by Returning unto the Almighty, to put Iniquity far from our Tabernacles.

There are Three plain Assertions before us, by which I may come fairly at my Design, to promote *Household Religion*, in the management of an Argument fetch'd from the Benefit thence arising, unto the very *Houses*, wherein we maintain that Religion.

1. In true Religion, men do *Return unto the Almighty God*. There was a Blessed *Communion* with God, which man had at his first *Creation* by God. But how Long did this continue? Alas, It was not Long, before Man turned his Back upon the *Service* and the *Glory* of His Maker: It was not Long before Man Embraced the *Vain Things* of this World, instead of the God that made him. Every Sinner is now Guilty of that Folly, that Frenzy, that *Horrible Thing*, in Jer. 2. 13. *He hath forsaken the Fountain of Living Waters, and he hath hew'd him out Broken Cisterns*. Well, but now in Religion, there is a *Conversion* and a *Returning* of the Sinner; he saies, *I will Return to my first Object, because it is best being with him*. The Term From which a man does Return in Religion, is, *All Sin* whatsoever; and every *Pleasure*, every *Profit*, every *Honour*, which the Heart is by *Sin* carried forth unto. Thus 'tis laid, in Jer. 18. 11. *Return ye now every one from his Evil way*. The Term To which a man does Return in Religion, is, *God in the Lord Jesus Christ*; so that

God

God becomes his *Best Good*, and his *Last End*, and the Lord Jesus Christ becomes his *Prophet*, his *Priest*, and his *King* for ever. Thus 'tis said, in Jer. 4. 1. If thou wilt Return, Return unto me, saith the Lord.

II. Those men that Return to the Almighty God, will put away Iniquity far from their Tabernacles. The House as well as the Heart of a man is cleaned by Religion; it will Reform not only his Living, and his Walking, but his Dwelling also. The Godly man is one that puts away all Iniquity, yea, that puts it far away: he does in Repenting of Iniquity, as the God of Heaven does in pardoning of it. In the pardoning of Iniquity, 'tis said, in Psal. 103. 12. As far as the East is from the West, so far does God Remove our Transgressions from us; Thus, in the Repenting of Iniquity, the man saith, I would have all my Transgressions to be as far from me, as the East is from the West: The East and West will never meet, nor would I ever shake hands with any Iniquity. Even, the very Shadow of Iniquity is banished from a Regenerate man; the very Appearance of

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Evil,

Evil, is the matter of his *Abstinence*, his *Abhorrence*: he puts it far away from his *Conversation*, far away from his *Approbation*, far away from his *Inclination*: But this is not all; He puts it far away from his *Habitation* too. Every Good man is *Communicative* of his Goodness; he would have all about him to be as Good, as Holy, as Happy as himself; and those of his own House most of all: He will not permit any *Iniquity*, that he can prevent. A Religious Christian would be a Religious Householder too; he would be such an Householder, as Jacob, who, in Gen. 35. 2. Said unto his Household, and unto all that were with him, put away the Strange Gods that are among you; he would be such an Householder, as David, who said, in Psal. 101. 2, 7. I will walk in my House, with a perfect Heart; He that works Deceit, shall not dwell within my House; he that telleth Lies, shall not tarry in my sight. Or, as Joshua, who said, As for me and my House, we will Serve the Lord.

III. By Putting away Iniquity far from our Tabernacles, we do secure to our selves the Comfortable Enjoyment of them. Let

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us drive our Sins out of our Houses, that we may not be driven out of them, our selves.

It is very true; A pious man, may have his *Tabernacle* taken from him; the loss of Houses is one of those Things, wherein the Sovereignty of God, will have All things come alike to all. A Treble Concession is to be made concerning this matter.

First, A Godly man may Suffer the loss of his House, in a Common Calamity, with wicked men. If a Righteous Lot live in a Sodom, his House must be Burned among the Rest in the Vicinity.

Again, A Godly man may Suffer the loss of his House, when many wicked men Escape that Calamity. A Job, one who Fears God and Shuns Evil, may have his House laid even with the Ground, while he could yet complain, The Tabernacles of Robbers prosper. Yea,

Thirdly, At the House of a Godly man may begin that Calamity, that shall Involve the loss of many other Houses in it. A Fire may be carried, even from the Altar it self, over the whole City: and we know, Trouble may begin at the House of God. Wherefore, upon the whole; Those persons

persons are not alwayes the *Greatest Sinners*, who are the *Greatest Sufferers*, in such a Calamity. Those *Tabernacles* may miscarry in which yet there are no abounding miscarriages of *Iniquity*.

But all this Concession, will not Evacuate this Position ; That we shall very much Consult the Safety of our *Houses*, if we keep *Iniquity* out of them. If we would not be put out of our *Tabernacles* our selves, it should be our Study, to put *Iniquity* far away from our *Tabernacles*. There are many wayes, by which men seek to Secure unto themselves the Comfortable Enjoyment of their *Houses*. They look to the *Stuff*, and the *Place*, of their *Building* ; they have their *Water Engines*, their *Ensurances*, and their *Friendly Societies*. 'Tis well : But, Sirs, there is one way more to be laid in, which I now mention, in the approach of the Time of the year, when the Dangers of our being Turned out of our *Houses*, are the greatest ; That is, Let us Put *Iniquity* far from our *Tabernacles*. Of this way, I may say, as David about the Sword of Goliath, *There is none like it !* For, There are *Promises* of our God,

God, that the *Tabernacles* of men shall be spared, when the *Iniquities* of men are not spared in their *Tabernacles*: Promises, to be interpreted, with the Exceptions of the New Covenant. We have the word of a faithful God for it, *Let no Sins dwell with you, and I will not cut off your Dwellings*: It is His Word, in Zeph. 3. 7. *I said, Surely, Thou wilt Fear me, thou wilt Receive Instruction, So their Dwelling should not be cut off.* There is that Promise given to the Reformers of Iniquity, in Isa. 65. 21. *They shall Build Houses and Inhabit them*: There is that Promise given to the For-
 takers of Iniquity, in Ezek. 28. 26. *They shall Build Houses, and they shall dwell with Confidence therein.* It was no mistake, in him that said, in Job 8 5, 6. *If thou wouldest seek unto God, if thou werest pure and upright, He would make the Habitation of thy Righteousness Prosperous.* A Righteous Habitation, is like to be a Prosperous Habitation, and therefore a Preserved Habitation.

But on the other side, There are the Menaces of our God, That if the *Iniquities* of men are not put away from their *Tabernacles*, their *Tabernacles* then shall be taken

taken away from them. It is that which the most High God ha's threatned, *Let your Sins go, or I will make your Houses go.* See Zeph. i 12, 13. It is Threatned, that God will *Deprive* us of our Houses, if *Iniquity* be countenanced in them; and this He can do when He will; by His *Fiery Rebukes*. We have it Threatned, in Ezek. 16. 41. *They shall Burn thine Houses with Fire.* It is also Threatned, That God will *Empty* our Houses of us; and this can be done quickly, by *Oppression*, by *Poverty*, by *Mortality*. We have it Threatned, in Isa. 5. 9. *Many Houses shall be Desolate, even Great and Fair ones, without Inhabitant.*

Briefly, If we would not have the *Great God*, issue out a *Writ of Ejection* upon us, to Turn us out of our Houses, *Let us put away Iniquity far from our Tabernacles.*

In this one Expression, all **Household Religion**, is to be understood, as contained and Intended. Accordingly,

The C A S E,

Wherewith you are now to be treated,
is,

What

What is that Household Religion, or, what are those Cares, and those Acts of Religion, in our Houses, whereby the Comfortable Enjoyment of our Houses, may be Secured unto us?

In answer hereunto, Let these Faithful Sayings be counted Worthy of all Acceptation with us.

1. If we would Comfortably Enjoy our *Tabernacles*, Let us particularly *Put away* those *Iniquities*, which have a particular Tendency to provoke, and procure our being *Put out* of our *Tabernacles*. The Jews thought they consulted the safety of their *Houses*, when they *Sought*, and *Cast*, all their *Leaven* out of their *Houses*. Let us in like manner Search our *Houses*, for every *Iniquity*, which may be like *Leaven* in them, and let us, *Away with it, Away with it all!* Indeed, Every *Iniquity* is pernicious, not only to the *Heart*, but also to the *House* that gives a Lodging thereunto; and therefore we should fall out with all *Iniquity*. If any one should maliciously *Burn* us out of *House* and *Home*,
we

we should never Endure the sight of such a Wretch; but see the Law of Death Executed on him. Why *Sim*, I say unto you, *Sim* would be such an Incendiary: it is said, in Isa. 9. 18. *Wickedness, burneth as Fire*. But there are some *Iniquities*, which are more especially, and certainly, and frequently, as *Fire balls* upon the *Houses* wherein they are committed; and the Counsil thereupon unto us is, *Ob! Turn those unfruitful works of Darkness out of Doors, Lest we be our selves Turn'd out of Doors for the sake thereof*.

It was of old Required, concerning an *House*, which had the *Leprosy* Spreading and Fretting on it, in Lev. 14. 45. *The Priest shall break down the House, the Stones of it, and the Timber thereof, and all the Mortar of the House*. What that *Plague* of *Leprosy* was, we do not in this Part and Age of the World seem to understand; if it were not a *Plague* peculiar unto *Canaan*, perhaps it means an Infection in the *Walls* of an *House*, from whence the *Inhabitants* might be in *Hazzard* of catching the *Leprosy*. But this may be said in *Allusion* hereunto; If you keep a-

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ny *Bad Orders* in your *Houses*; I must come unto you, with such *Language*, as was then directed, *It seems to me, there is, as it were a Plague in the House*. Do not now stand asking of me, what I mean by *Bad Orders*. Ask your sober, honest, industrious Neighbours; or ask your own Consciences; They will tell you, What *Bad Orders* are. But Oh! Get thy House cleared of that *Plague* which is to be seen in the *Bad Orders* of it; Lest our Lord Jesus Christ the *High Priest of the Creation*, do break down that House, and, it may be burn thee out of such an House.

There are Houses, where God is not served, but where the people give themselves up to all *Excess of Riot*; *Gaming Houses*, *Drinking Houses*, perhaps *Bawdy Houses*; Houses, where Troops Assemble to Harlots; Houses, where young people Debauch themselves &c one another. Those Houses, which make the Parents and Masters in the Town, continually afraid of having their Folks undone by those Houses. Methinks, I see written on their Doors, Lord, have mercy upon us! There is a *Plague* in them. The *Keepers* of such Houses,

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are not in this Congregation to Day. But, those that may keep a strict eye upon them are here; and unto them, I would say, If the Worshipful *Justices*, and the *Constables*, and the *Tything men*, would Invigorate their Zeal, to Rout the villanous Haunts of those Houses, the whole Town would be vastly the safer for it. There were Four whole Towns together once, in which there were many Houses, full of Riotous Iniquities; The Prophet says, There was nothing but *Pride*, and *Luxury*; and *Idleness* in their Houses; And the Wrath of God so broke forth against those Towns, that they were all consumed at once, and not one House Left Standing in them. The Nineteenth Chapter of *Genesis*, will tell you, what I mean.

And besides these House consuming *Bad Orders*, there is especially one Iniquity more which will horribly Endanger the *Tabernacles*, that are Guilty of it; and that is, proper Iniquity, I mean, *Dishonesty*. It was a Remarkable passage, in *Zech. 5. 2, 4.* A Flying Roll, the Length thereof Twenty Cubits, the Breadth thereof Ten Cubits; This is the Curse that goeth forth; I will bring it forth,

forth, saith the Lord of Hosts, and it shall enter into the House of the Thief, and the House of him that sweareth falsely; and it shall consume it, with the Timber thereof, and the Stones thereof. The Porch of the Temple, was, The Length thereof Twenty Cubits, and the Breadth thereof Ten Cubits: Now, 'tis Judg'd, there were men Employ'd as Trustees of the Money gathered for the Building of the Temple: but some of them were such Thieves as to convert part of this unto their own use, and yet they Swore Falsely, in swearing to the Truth of their Accounts. Now, says the Lord, If the Temple it self were a Roll, or a Book, filled with Curses, it could not Express more Curses, than I will swiftly bring upon the Houses of such Dishonest men. Truly, All Dishonesty in Dealings, does Endanger the Houses of the Dealers. Men that go to feather their Nests by any Dishonesty, do but carry Coals into them. The Flying Roll of the Curses from God, comes as a Fiery Roll, to consume the Houses of them that by Stealing, by Cheating, by Lying, propose to Enrich themselves.

II. If we would comfortably Enjoy our *Tabernacles*, Let us *Dedicate* them unto God, and Employ them in Uses agreeable to such a *Dedication*. We read in *Psalm 30. Tit.* concerning, *The Dedication of the House of David.* With such a *Dedication* Let us consecrate our *Houses* unto God, professing unto Him, Lord, *This House which thou hast here given to me, I do give back to thee again, and I will use it for thy Glory, as Long as thou wilt Let me Live in it!* And then according to this *Consecration*, as we read sometimes concerning, *The Church in the House*, of such or such a person, Let our *Houses* be a sort of *Little Churches*, for the Sacred Use that we put them unto. It was said of *Jerusalem*, in *Zech. 2 5.* *I, saith the Lord, will be unto her a Wall of Fire round about, and I will be the Glory in the midst of her.* Thus, Let God be *Glorified* in the midst of our *Houses*, and there will be a *Wall of Fire*, that is, a *Guard of Angels*, round about them, and so no other *Fire* shall prey upon them. Let our *Houses* be used, as if built on purpose for *Works of Piety*, and *Works* of

of Charity, to be therein performed; and Let our Character be that, in Acts 10. 2. *A Devout man, one that feared God, with all his House, which gave much Alms to the people, and pray'd unto God alway.* There are two Names, that we should make our Houses now to become worthy of; the Name of Bethel, and the Name of Bethesda: both an House of God, and an House of Good. Let our Houses be as tho' Devoted unto the Service of God; Let Praying, and Reading, and Singing, be the Daily Exercises therein attended; so that you may look upon this and that Apartment with such a joyful Reflection in your minds, *If the Walls of this place could speak, they would speak of many a good Hour which I have had with the Lord in this place.* And let our Houses be, as tho' Devoted also unto the Succour of man; As far as you can, make *Alms houses* of them; Do what the Lord has bid, *Bring the poor, that are cast out, unto thy House.* Let an Hungry Jesus, a Naked Jesus, a Travelling Jesus, in His Members, be often Refreshed there. I tell you, The very Angels of God, Love to Watch about the Houses,

Jer, that are so Devoted unto the Lord.
 When the Jews built their Houses,
 they still had their *Gnathoth*, their
 ΠΕΩΑ, their Upper Chambers in them.
 There was alwayes a Room, in the Upper
 part of the House, which they set apart
 for Sacred Employments; It was their
 Oratory, and they had in it a Window,
 which they called, Gods Window, opening
 towards the Temple. Here Daniel waited
 upon God; Here Hezekiab lay Sick; Paul
 took this Room to Preach in, when Euti-
 chus fell, 'tis probable, from that very
 Window. Even the Wickedest men a-
 mong them, would not have an House
 without such a Room and such a Window
 in the Room; Hence the Lord said of
 one, in Jer. 22. 14. *Wo to him, that saith,*
I will build me a wide House, and large Upper
Chambers, and cutteth him out Windows
there. But now, that which is to be
 urged upon us, in these Dayes, when
 Holiness of Places is abolished, is this;
 Let every Room of our Houses, in some
 sort or other, be the Lords.

III. Our Tabernacles must not be Prayer-
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less Tabernacles, if we would Comfortably
 Enjoy these Tabernacles. If we will Deny
 God, in our Houses, 'tis but just that He
 should then Deny Houses unto us. It is
 a dreadful Imprecation, in Jer. 10. 25. O
 Lord, pour out thy Fury on the Families, that
 call not on thy Name. And wherein will
 that Fury be discovered? It will be partly
 discovered, in Turning thole Families out
 of their Houses.

If there be so much as one owner of
 a Prayerless House, now appearing in this
 House of Prayer; yea, if there be so much
 as one of you, that Pray any seldomer
 with your Families, than ordinarily
 Twice in a Day, with a Morning and an
 Evening Sacrifice, I would address that
 man, with an Earnest Expostulation.

Friend; The very Turks, do at this
 Day uphold a Family Worship among
 them; and art thou worthy to be called
 a Christian, that livest without any Family
 Worship at all? No, Thou art in this
 Thing, worse than a Turk. It is noted
 concerning Obed Edom, The Lord blessed
 Obed Edom, and his Household, while the Ark
 of the Lord was there. Even so, The Lord
 would

would Bless thee, and thy Household, if Prayer to the Lord were there. But thy Sinful, Woful Family lies open to the Curse of God, as long as thou dost not carry those poor Children and Servants unto the Lord Jesus Christ, for His Blessing to be bestow'd upon them : And how hideously, will They also Curse thee, throughout Eternal Ages, when they shall with Intolerable Anguish cry out, *Oh ! that I had never seen that Prayerless House ! 'Tis that House, which has brought me to this Hell for ever !* But there is this particular Aggravation of thy Impiety ; That if the Town be laid in Ashes, 'tis thy Prayerless House that is among the just causes of it.

Come then ; Don't any more plead, That you have no Time for Family Prayer. Did God Give thee all thy Time ; and shall He have none of it ? Find a little Time for thy Soul, as well as for the World ; Or, go write that Sentence upon thy Mantle tree, *What is a man profited, if he gain the whole World, and lose his own Soul ?*

And plead no more, That you want
Confidence

Confidence or Utterance, for Family Prayer.
 But, Meditate on this Warning of the
 Lord Jesus Christ, *Whofoever shall be A-*
shamed of me, of him also shall the Son of
Man be Ashamed. Sit down, and ponder,
 What are your Sins, your Wants, your
 Woes; There is no need of making
 Elegant Orations before the Lord: Call
 thy Folks together; Fall down before
 the Lord among them all; Cry to the
 Lord for them as well as He shall en-
 able thee: Try, to Night, if thou never
 didst before; Try; God will Help thee,
 man; and thou wilt come to the Mini-
 ster who thus advised thee, and say,
Blessed be the Lord, and Blessed be thy Advice,
and Blessed be thou for giving it!

IV. If we would Comfortably Enjoy
 our *Tabernacles*, Let us Conscientiously
 Instruct and Govern those that are under
 our charge, in our *Tabernacles*. Let us
 do what we can, that there may be none
 but such as may Know and Serve God
 in our *Houses*, and it may be Hoped
 that God will permit our *Houses* to stand
 before Him. There is to be Recommend-
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ed unto us, the Great Exemple of *Abraham*, in *Gen. 18. 19.* I know him, that he will command his Children and Household after him, and they shall keep the way of the Lord. Oh ! Let not the Houses of Christians, become like the *Wigwams* of Indians, for the Unnurtured, Uninstructed, Ungoverned, Families in them ! Wherefore, Let us Faithfully Teach the Little Folks in our Houses ; Teach them, as *David* and *Bethsheba* did their *Solomon* ; Teach them to Know those things from their Childhood, whereby they may be made Wise unto Salvation : See that they be none of them unacquainted with the Covenant of God, or, with any agreeable Doctrine of God their Saviour. Let us also Fervently Charge those Little Folks : Charge them to Serve the Lord with a Perfect Heart and a Willing Mind ; Charge them to Believe on Christ, and Repent of Sin, and Return to God ; Charge them to Enter into their Closets, and Pray to their Heavenly Father in Secret ; Admonish them, that they do Consider their Wayes ; and that especially they Shun all Bad Company, and not Consent, if Sinners do Entice them. If any of them

them do fall into any Sin against God, be sure to *Reprove* that Sin; *Reprove it* Scripturally, *Reprove it* Effectually. And *Restrain* them from every Sin, which they would be Ready to Run into. Let there be no *Children of Belial* with you, none that shall be free from the Yoke of a Serious Discipline.

There is especially one Sin, which the Lord has Required *Houholders* to keep all within their Houses from.

The Fourth Commandment is, That the Lords Day shall not be profaned, by thy Son, or thy Daughter, thy Man servant, or thy Maid servant, nor thy Stranger that is within thy Gates. And it was once the Menace of Heaven, If ye will not hearken unto me, to hallow the Sabbath-day, then I will kindle a Fire, and it shall devour, and it shall not be quenched! Oh! consider of it!

V. Let us carefully Attend, Esteem, Support the *Tabernacles* of the Lord, and that will be the way for us comfortably to Enjoy our own. When David was Banished from his own House, his value for the House of God, was Recompensed with

with a Return unto his own. Would we never be Banished at all; out of our Houses? Let us value the House of God above our own; and let us Build up His House, Lest He Burn down ours. Would we have many Days in our Tabernacles? Let us then heartily say, as in Psal. 84. 1. 10. *How Amiable are thy Tabernacles, O Lord of Hosts? A Day there is better than a thousand elsewhere.* Would we have the Love and the Eye of God upon our Habitations? Let us then heartily say, as in Psal. 26. 8. *Lord, I have Loved the Habitation of thy House, and the place where thy Honour dwells.* The Jewes give this, as the Definition of a Bad Neighbour: *A Bad Neighbour is one who dwells in a Town, where there is a Synagogue, and never comes unto the Synagogue.* Truly, that person, who comes not unto the Houses of God, in the Town, is a Bad Neighbour; and our own Houses may fare the worse for having such a Bad Neighbour near unto them. They plead perhaps, *That they have not Cloaths good enough.* But you that are their Friends, I pray, ask them, whether they had not better come to the House of God, with

mean

we mean *Cloaths*, than Loose the *Garments of*
Salvation, which are here to be put upon
 their Souls. Ask them, whether they
 must not shortly be Shrowded in a *Wind-*
ing Sheet, and then they will *mourn at the*
Last, that ever *mean Cloaths* were their
 Excuse for not coming to the House of
 God. If they profanely tell you, They
 stay at Home to Read a Chapter in *Job*,
 Turn 'em to a Chapter in *Job*, and that
 mark of a Godly man, in *Job 23 12. I*
have Esteemed the words of His mouth more
than my necessary Food. Briefly, It is the
 Church of God, that is the House of God.
 Now, Let the Church of God, receive all
 possible Regard and Kindness from you.
 Upon this Encouragement, you cannot
 show so much Respect unto the House of
 God, but God will show more to yours.

VI. Let us be Humbly Thankful, for
 the Mercies of God, which we Enjoy in
 our *Tabernacles*, if we would still comfor-
 ably Enjoy our *Tabernacles*. If we would
 not be Turned out of our Houses, Let us
 pay the Rent which we owe to our Great
 Landlord for them: That Rent is this,

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Let

Let us offer the praise that will Glorifie Him,
 and Let us order our Conversations aright.
 We are not Abroad obnoxious to the
 Hardships of the Weather, Consumed, as
 the Patriarch was, In the Day by the Drought,
 and in the Night by the Frost; nor are we
 confined unto the wretched Cottages of
 the Salvages. Now unto what is this to
 be ascribed?

I'll mention unto you, a very Heart-mel-
 ting Thought! Our Precious and Glori-
 ous Lord Jesus Christ, could say, in Mat.
 8. 20. *The Foxes have Holes, and the Birds
 of the Air, have Nests; but the Son of Man
 has not where to Lay his Head.* Now 'tis
 to this Humiliation of our Lord Jesus
 Christ, that we are to ascribe, the Mercies
 which we have, in our Commodious
 Houses. Oh! Let us Thankfully say be-
 fore the Lord, My Lord Jesus Christ, by
 being Harbourless in this Evil World, has
 procured for me this Benefit, that I am in a
 Good Harbour here. Bless the Lord, O my
 Soul, and Forget not such a Benefit! Here-
 upon, When we Look round about our
 Houses, and see the manifold Smiles of
 God in every Corner of them, we should
 then

then Study with our selves, *What shall I now render to the Lord?* It is noted of David, in 2 Sam 7. 1, 2. He sat in his House, and the Lord had given him Rest, and he then thought, *What shall I do for the Ark of God?* Would we Sit long, and Sit safe, and Sit quiet in our Houses? Let us, when we Sit there, contrive what *Returns* we shall make to the God of Heaven for them.

VII. Would we comfortably Enjoy our *Tabernacles*? Then Let us Remember that they are no more than *Tabernacles*. When you go into your Comfortable Houses, reckon them no more than *Stages*, whereat you can only stay to Bait a while in your Journey, to your Eternal State. Oh! Live like *Strangers* in your own Houses; and be the House never so convenient, yet count not your selves at *Home*, in that House.

I beseech you, to Lay up this Admonition with you. If you would *Keep* any thing, in this World, you must not set your *Hearts* upon it: and indeed, it is fit that men should keep nothing of this World, which they do set their *Hearts* upon.

upon. The way for us, to have our *Houses* taken away from us, is, to have our *Hearts* vainly fond of continuing in them. It was therefore an Annual, and a most suitable Ceremony, which the Lord Enjoin'd upon His People of old; When a Good *Harvest* had fill'd their *Houses*, God ordered them to go out of their *Houses*; they must then go make Little *Tabernacles* abroad, and keep the Feast of *Tabernacles*. Thus did the Lord mind them of their Condition in this World; when they had never so much of *this World* about them, they must not forget that they were no more than *Sojourners* in the World. This I say; Tho' we have *Houses* that we can *Feast* in, yet Let us have the Temper of a *Feast of Tabernacles* in us. Let our *Hearts* be gone out of our *Houses*, & the Lord will give us, Leave to stay the Longer in them.

Oh! Let us not be those *Fools*, of whom 'tis said in Psal. 49. 11. *Their Inward Thought is, that their Houses shall continue for ever, and their Dwelling-places to all Generations*: Nor let us foolishly count, the *Goods* in our *Houses*, *Goods laid up for many*

many years. As we walk about our Houses, let this Consideration come into our Hearts; How easily can all these Riches take themselves Wings and flee away! One or Two Hours, may lay this House Level with the Ground. But there is a further Consideration, which is then also to come into our Hearts; 'Tis but a little while that I shall remain in this House; It won't be long, before I am Lock'd up in a Coffin under Ground, when the place that now knows me, will know me no more.

And what should be the Issue of such Considerations? I would Pray you, let it be *This*. Let us make sure of an *House Eternal in the Heavens*, to be Enjoy'd by us, when our *Earthly Tabernacles* can be no more useful to us. If you Enquire, *How this is to be done?* I answer, in one Word; By giving to the Lord Jesus Christ, the Lord of Heaven, a *Dwelling* in our Souls. Our *Houses* here, though made of *Brick and Stone* it self, they are only *Tabernacles*. But the Apostle tells us, in 2 Cor. 5. 1. *We have an House Eternal in the Heavens.* The Blasphemous *Julian*, would insolently call our Lord Jesus

G 3

Christ,

Christ, The Carpenter's Son. But, Christians ; Be assured, That Blessed Son in Law of a Carpenter, is He that ha's built a Stately Palace, in the Heavenly Regions, for all His Chosen ones ; and He hath said, in Joh. 14. 2. *In my Fathers House are many Mansions ;* Even, as there were many Chambers to Lodge the Priests, annexed unto the Temple of old. The Formidable Fires, that shall dispatch the Conflagration of the World, of which Conflagration, the Fires multiplied in our Dayes, are doubtless a Shadow, and an Omen ; Those Fires, I say, will not reach this Illustrious House.

When the Worthy Minister of Nola, had his House burnt, he lilt up his Eyes to Heaven, saying, *Domine, ubi Omnia Mea Tu Scis ;* Lord, Thou knowest, I have a better House than This. Oh ! Let us make sure of a Mansion in Heaven, by Faith in the Lord Jesus Christ ; and so, when our other Houses fail us, *We shall be Received into Everlasting Habitations.*

C O R O N I S.

But there is a Tribe of Zebulon, which makes no little part of our Neighbourhood.

bourhood. There are so many of our Neighbours, whose Employment lies at Sea, that in my own particular Congregation, I have counted near Ninety Persons, in one Day recommended unto our Prayers, by Bills from those who were Sollicitous for their Friends then abroad.

My Neighbours, Your *Vessels* are your *Houses*; what are your *Ships*, your *Ketches*, your *Brigantines*, and your *Sloops*, but your *Tabernacles*? Oh! may *Iniquity* be Put far from them! Since we have been pressing of that *Religion*, which may have a Tendency to preserve our *Standing Houses* a *Shore*, let us also press that *Religion*, by which the preservation of your *Floating Houses* at *Sea* may be be-friended.

It is a passage, in *Psal. 107. 23. 24. They that go down to the Sea in Ships, that do Business in great Waters, These see the works of the Lord, and His Wonders in the Deep.*

In the First place, before ever you Embark in those your *Moving Tabernacles*, become United unto the Lord Jesus Christ, by *Faith* in Him, that so you may be prepared for all the *Wonders* of those *Dangers*, which you may be Exposed unto. There
are

are wonderful *Storms*, which may Encounter and Endanger those your *Feeble Tabernacles* : But *Calms*, may likewise Incommode you worse than *Storms*. By *Numberless Accidents*, these *Tabernacles* may be Sunk and Lost in the *Waters* ; but the *Fires* especially may more terribly threaten you, than the *Waters*. *Enemies* do much prey upon these *Tabernacles* on the Ocean, as the Greater *Fishes* in it, upon the lesser ones ; but the worst *Enemies*, are the *Pirates* of our own Nation, who barbarously butcher all that may discover them. In short, So Sensibly near to Death are you in these your *Tabernacles*, that, in Truth, *I am prope mors urget, quam prope cernis Aquam* : 'tis but the Breadth of a Plank to two. My Friends, That Pitch't Box of Plank, what is it, but a larger sort of a *Coffin* ? Our *Seafaring Folks*, may say with the Psalmist, *My Soul is continually in my Hand*. But, before it come to this, O man if thou Love thy *Soul*, effectually put thy *Soul*, into the Hand of the Lord Jesus Christ, Repairing to Him, and Relying on Him, for thy Righteousness, thy Blessedness, thy Everlasting Life. The Poet counted

counted him a Bold man, [*Audax Japeti Genus*] who Ventured first of all to go to Sea. Yea, but I earnestly Protest unto you, He that will venture to Sea, before he hath Savingly Closed with the Lord Jesus Christ, by Faith, is a Bold, an Hardy, a Sottish, and a desperately Venturesome Creature. Sirs, Will you go to Sea, before you have made up your *Accounts*? There are sad Accounts between God and you; I beseech you, get 'em all made up, in your Believing on the Lord Jesus Christ, for the Pardon of all your Sins, before you stir. The First *Ship*, even the *Ark*, was in this, a *Type* of the Lord Jesus Christ, that the Salvation of your Souls does depend on your being in Him. Neighbours, Don't Step into any *Ship*, till you are first got into that *Ark*! And Now,

Be sure, That you Abandon those *Vices*, that *Sailors* too too generally are used, or at Least, are *Tempted* unto.

The first man, that ever set up a *Ship*, once fell into the Sin of *Drunkenness*. Are none of you, that Sail in a *Ship*, too Liable to that woful Sin? Beware of that *Beastly Vice*. *Beastly* did I call it? Alas, I have wronged

wronged the *Beasts* in so calling it: *Beasts* will not seek to be *Drunk*; To be *Drunk*, turns men into worse than *Beasts*. A *Drunken* man, is q. d. a *Drowned* man; Let our *Sailors* Take heed of being *Drun-kards*, Lest God Almighty *Drown* them, yea, *Damn* them, for their being so. And is not the Sin of profane *Swearing* and *Cursing*, become too notorious among our *Marriners*? Reform that *Impiety* Syrs; Lest you that now *Sail* in a vast *Sea* of *Waters*, ere Long have that profane *Tongue* tortured in the *Fiery Wrath* of God, where you shall in vain cry, *Oh! for a Drop of Water to cool my Tongue!* The *Tongue* is fully compared unto the *Helm*, which turns about the *Ships*, tho' they be so great, and are driven of fierce winds: That *Little Helm*, in thy mouth, Govern it, O man, and *Re-strain* it by the *Rules* of the *Word* of God, else thy *Soul* will be horribly *Ship-wrack'd*.

Filthy Speaking, Baudy speaking, vile *Ribaldry*, is too frequent a *Vice* of *Marriners*. Leave it off, I beseech you; and, *Keep thy Tongue from Evil*. It may be, *Mis-pence of Time*, is to be reckoned a prin-

Principal Vice among you ; certainly, 'tis a pernicious one. The Sails of *Time*, are furling apace, and yet how many weary contrivances have you to pass this *Time* away ? Yea, but thy Soul is ready to put a shore in Eternity ; and then, thou wilt wish, thy *Time* had been more of it spent in Reading, and Thinking, and Praying over the State of thy Soul.

The Ships of *Jehoshaphat* were Broken : His men were an abominable Crew ! Hearken, Brothers ; you'll hazard the Breaking of your Ships, if you don't break off your Ungodliness. Let the Sea, no Longer say, *Wisdom is not in me !* on the occasion of the Follies almost universally indulged among the Sea faring.

Finally ; Use Prayer, before you Go to Sea, that you may bespeak the presence of the Lord Jesus Christ, in your *Fleeting Ship-Tabernacles*. You tell us, You desire the Prayers of the Congregation. 'Tis but a mocking of God, if you make no Prayers of your own. But Invigorate your Prayers, with Faith, in such promises as that in Isa. 42. 3. *When thou passest thro' the Waters, I will be with thee.*

And

And my Masters, continue your Prayers, with your Companies, even as with your Families, during all the Voyage. You are worse than *Jonahs* Marriners, if you do it not.

It may be, you have Received the Favours of God, on the *Waters*. Don't Write the memory of them, as on the *Waters*, and forget the *Vows* of God that are upon you.

Consider, *Heaven* as you *Haven*. And be desirous, that your *Soul* may like his, in *2 Joh. 2.* make a *Good Voyage* of it. Have an Eye of *Dayly Observation* on the Lord *Jesus Christ*, as the *Sun of Righteousness*. Don't neglect the *Pole Star* of the *Scripture*. Ply the *Pump* of *Repentance*, with continual *Zeal* to get *Sin* out of the *Hold* of the *Heart*. When the *Gales* of the *Spirit* Striving with you, are blowing, Spread the *Sails* of your *Souls* before them, and Sail right before that blessed *Wind*. Often see *What Way* you make; and whatever you cast over-board, make no *Shipwrack* of *Faith* and a *Good Conscience*. And so, God Smile upon your *Voyages*.

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